

**AN ANALYSIS OF FOODS AND DRINKS BASED ON QUR'AN AND  
SUNNAH**

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SUNNAH

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I begin with the name of Allah the most merciful and the most kind, peace and blessing be upon beloved Prophet PBUH. All praise is for Allah SWT.

This thesis is dedicated to my loving husband, umi, abah, mak and ayah. Not to forget to my siblings and my supportive friends.

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## ABSTRACT

The Holy Qur'an emphasizes on Islamic dietary of *halal* foods and drinks. This study investigated fruits and drinks that are most frequently mentioned in the Holy Qur'an and *sunnah*, particularly concerning the health benefits of the fruits and drinks through a content analysis approach. Qur'anic verses mentioning the fruits and drinks were counted by referring to Qur'an index. Whereby, hadiths related to the fruits and drinks mentioned in the Qur'an were gathered from five books of hadith that were Sahih Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan Ibn Majah and Tirmidhi. These data were analyzed using Nvivo7, for mapping and managing qualitative research. The data were arranged into coding categories and then, sampling strategies were decided in nodes. Data analyses were preceded by deciding reliability of their contents. Then, the data obtained were used to create a model to provide continuity and to link different aspects of data into a coherent unit. From this study, dates were the most frequently mentioned with 20 verses, followed by grapes with 11 verses and olives with 7 verses. Meanwhile, honey was a drink that was mostly mentioned with 2 verses. It has healing properties. Apart from honey as a beverage from the Qur'an, this study also discovered that Prophet Muhammad PBUH drank juices from dates and grapes. Findings of this study were shown in four models of foods and drinks from Qur'an and *sunnah*. The models obtained were fruits from the Qur'an and *sunnah*, model of drinks from the Qur'an and *sunnah*, model of medicines from the Qur'an and *sunnah*, and model of signs of His believers to facilitate Muslims in understanding the Islamic dietary law. Findings of this study showed that Islamic dietary laws and scientific explanation concerning the foods are aligned. To conclude, fruits and drinks dietary laws that are guided through Qur'an and *sunnah* benefit human health. Hence, the Islamic and scientific studies that are intertwined through Islamic dietary law help to enlighten human understanding on the matter.

## ABSTRAK

Al-Quran menekankan hukum pemakanan Islam iaitu makanan dan minuman yang *halal*. Kajian ini mengenalpasti makanan dan minuman yang paling kerap disebut dalam al-Quran dan *sunnah* untuk membuktikan manfaat kesihatan makanan melalui pendekatan analisis kandungan. Ayat-ayat al-Quran berkenaan buah-buahan dan minuman dikira berpandukan indeks al-Qur'an. Manakala, hadis berkenaan buah-buahan dan minuman yang disebut dalam al-Quran dikumpul daripada lima buah buku hadis iaitu Sahih Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan Ibnu Majah dan Tirmizi. Data dianalisa menggunakan NVivo7, untuk merangka dan menguruskan kajian kualitatif. Data disusun kepada kategori kod dan kemudiannya, strategi persampelan diputuskan dalam nodus. Analisa data diteruskan dengan memutuskan kebolehpercayaan kandungan. Data-data ini digunakan untuk membina model yang kesinambungan dan menghubungkan aspek data dalam unit yang koheren. Berdasarkan kajian ini, kurma adalah buah yang paling kerap disebut dengan 20 ayat, diikuti anggur dengan 11 ayat dan buah zaitun dengan 7 ayat. Manakala, madu adalah minuman yang paling kerap disebut dengan 2 ayat. Ia mempunyai ciri-ciri penyembuhan. Selain madu, kajian ini telah menemui bahawa nabi Muhammad SAW minum jus daripada buah kurma dan anggur. Dapatan yang diperoleh daripada kajian ini adalah membina empat buah model makanan dan minuman berdasarkan al-Quran dan *sunnah*. Antaranya ialah model buah-buahan daripada al-Quran dan *sunnah*, model minuman daripada al-Quran dan *sunnah*, model ubatan daripada al-Quran dan *sunnah*, dan petunjuk bagi orang yang beriman kepada Allah SWT untuk memudahkan umat Islam memahami hukum pemakanan Islam. Dapatan kajian menunjukkan hukum pemakanan Islam dan penerangan daripada kajian saintifik adalah sejajar. Kesimpulannya, hukum makanan buah-buahan dan minuman berdasarkan al-Quran dan *sunnah* banyak memberi manfaat kepada kesihatan manusia. Oleh itu, gabungan kajian Islam dan kajian saintifik adalah saling berkait rapat dan dapat memberi pencerahan kepada manusia berkenaan manfaat hukum pemakanan Islam.

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## LIST OF SYMBOLS AND ABBREVIATIONS

### SYMBOLS:

g	-	gram
mg	-	milligram
Cal	-	Calories
dL	-	deciliter
mmol	-	Millimoles
L	-	litre
kcal	-	kilocalories

### ABBREVIATION:

AS	-	<i>Alayhi Salam</i>
B.C.E	-	Before Common Era
C.E	-	Common Era
DF	-	Dietary Fiber
PBUH	-	Peace Be Upon Him
RA	-	Radia Allahu 'Anhu or may Allah be pleased with him
SWT	-	<i>Subhanahu Wa Ta'ala</i>
IU	-	International Unit

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## **CHAPTER 1**

### **INTRODUCTION**

#### **1.1 Introduction**

This chapter discusses the major idea and path that have been chosen in order to validate reasons for execution of this study and how it will benefit the Islamic world. This chapter starts with the background of study, followed by the problem statements, the objectives and the aims of this work. Next, the research questions, the significance and the scopes of study are provided. Last but not least, the definition of terms and the conclusion are presented.

#### **1.2 Background of study**

In general, the main aspect that influences human eating habits is attitude, while the particular behaviour is religion. In many societies, religion plays an influential role in food choice. The impact of religion on food consumption depends on the religion

itself and on the extent to which a particular individual follows the teachings of his/her religion.

Islam is a way of life governed by rules and customs based on the five pillars which every Muslim has to obey: the first one is *shahadah* or witnessing; next is *salat* or prayer; third is *zakah* or charity; fourth is *sawm* or fasting; and finally *hajj* or pilgrimage. In addition to these, Muslims have to follow a set of dietary laws intended to uphold their well-being.

Referring to verse 168, chapter *al-Baqarah* in the Qur'an, Islam imposes strict dietary laws, guided by the Qur'an and *sunnah*. Allah SWT (*Subhanahu Wa Ta'ala* or refer to Glory to Him, the Exalted) is concerned with what His servants consume due to His immense love over His creation. This is proven by the sacred verse of the Qur'an revealed as follows:

يَأْتِيهَا النَّاسُ كُلُّوا مِمَّا فِي الْأَرْضِ حَلَلًا طَيِّبًا وَلَا تَتَّبِعُوا  
 خُطُوتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

*“O ye people! Eat of what is on earth, lawful and good; and do not follow the footsteps of Satan, for he is to you an avowed enemy.”*

(Al-Baqarah, 2:168)

Referring to the tafsir (exegesis, commentary or interpretation) al-Azhar by Haji Abdul Malik Abdul Karim Amrullah (1981) regarding verse 168:



“Dishonesty, fraud, deceit and tricking the ignorant eyes, either upon large or a small quantity is positively correlated with the belly: How many acts of harm happened in this world because of gluttony.

So when humans have properly planned to eat and drink from *halal* sources, not from fraudulency, not from what in modern time is called corruption, then the soul will be protected from wickedness. In this verse the term “lawful and good” is mentioned. *Halal* food is opposed to haram; whereby haram is also mentioned in the Qur’an, including animals that are not slaughtered, pork, blood and what have been slaughtered as sacrifices for idols. If there is no such prohibition, it is *halal* to be consumed. However, it shall also be good besides being *halal*.

Then the following verse is also a reminder as to not to follow the steps of the devil. The reason being Satan is the vowed enemy to human. If the Devil moves one step, that step would certainly lead into harms. He will teach a variety of lies, to deceive as long as the belly is filled, to not care of its sources; Satan is willing to be an attorney that will teach various answers to defend yourself for being wicked. Satan's desire is that you fall, your soul becomes rough, and foods that enter your belly will turn into flesh, from the non-*halal* and bad food. In this way, your life would be corrupted.”

As we can see, Haji Abdul Malik Abdul Karim Amrullah (1998) has elaborated a detailed explanation of the verse. Firstly, human can easily be involved in unethical manners in order to sustain their life from starving. Secondly, human are supposed to eat lawful foods and avoid unlawful foods that Allah SWT prohibited. Thirdly, Allah SWT warned human being not to follow

the footstep of Satan that will lead to disobedient towards Allah's SWT commands and darkening of the heart.

The next book of exegesis entitled *Fi Zilalil Quran* by Syed Qutb (2003) explains verse 168 from the chapter of Al-Baqarah as stated below:

“Having set out the argument for God's oneness and shown Himself as the Creator of all, and exposed the utter failure of those who worship gods other than Him, God Almighty states in these verses that He is also the provider and sustainer of life. Accordingly, He is the ultimate authority to decide what food is lawful and what is unlawful; an aspect of exercising His authority as the only God. The Creator who makes and provides is also the authority who decides what is lawful and what is not. The law, *Shari`ah*, is thus inextricably intertwined with belief.

The verses give the whole of mankind permission to enjoy the food God has provided on earth, with the exceptions of what He has forbidden — which are mentioned later in the *surah*. People are also instructed here that they should listen only to God concerning what may or may not be lawful for consumption. They should not listen to Satan's views in these matters, because, as their sworn enemy, he will not give them good advice. He will only mislead them and encourage them to decide what is and is not lawful of their own accord, with no reference to God's guidance, as the Jews used to do, and as the Arab idolaters used to claim.

These instructions show plainly how realistic and practical Islam is, and how genuinely aware of man's nature and needs. The rule is that

everything is lawful with the exception of a few things, which are listed in the Qur'ān by name.

God has created the earth and all its products for man's free use, enjoyment and benefit. The exceptions and restrictions are made only to safeguard man's interests, and to ensure that he does not over-consume, or abuse the resources God has provided for him."

Commentaries from Sayyid Qutb, (2003) regarding verse 168 can be summarized that Allah SWT is the only God that provides men sustenance and has the authority of Shari'ah law that is closely related to Muslims' beliefs. Thus, Allah SWT is the one who decides that all foods that have been provided by Him are lawful, except the few that had been made forbidden to be eaten by the Muslims. In addition, Muslims should not listen to Satan that will mislead them from the right path as Satan is human's sworn enemy. The food that Allah SWT bestowed are for men to enjoy and gain benefits from, and the forbidden foods that are listed in the Qur'an are meant to protect men from over consuming and abuse.

In conjunction with verse 168 of chapter *al- Baqarah* and the commentary by Haji Abdul Malik Abdul Karim Amrullah, (1981), and Sayyid Qutb, (2003), it can be summarized that Muslims are permitted to enjoy and benefit from the lawful and healthy foods that are provided by Allah SWT so that human beings shall not fall into the traps of Satan that will darken hearts and mislead them from the right path. Satan is defined as the devil which is the enemy of human being that will constantly seduce and deceive human being to disobey Allah's SWT commands (Haji Abdul Malik Abdul Karim Amrullah,1998; Sayyid Qutb, 2003). Moreover, the commandment from Allah SWT has shown that Allah SWT is fully aware of the natural needs of men. This indicates the rationality and sensibility of Islam (Sayyid Qutb, 2003).

According to the Qur'an, the foods that are allowable to be consumed are called *halal* foods, whereby the prohibited foods are known as *haram* foods. Qur'an has named several foods sources such as plants, aquatic and land animals that are *halal* and *haram* to be consumed specifically (Imam Ghazali, 1993; Nurdeng, 20009; Leaman, 2006). The *haram* foods are revealed in the verses of Qur'an as the followings:

- i. Allah SWT revealed that *haram* foods are carrion (dead meat and blood), swine and foods that have been invoked to others beside Allah SWT (Haji Abdul Malik Abdul Karim Amrullah, 1998 Sayyid Qutb, 2003) in verse 173, chapter *al-Baqarah*.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهِلَّ  
 بِهِ لِغَيْرِ اللَّهِ

“He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which on any other name have been invoked besides that of God.

(Al-Baqarah, 2:173)

- ii. Similar to the chapter of Al-Baqarah, 2:173, Allah SWT has elaborated more on *haram* foods which are meats that were killed by the means of strangulation, violent, fall, gored to death, partly eaten by wild animal, sacrificed on altars for idols, and raffled by arrow (Haji Abdul Malik Abdul Karim Amrullah, 1981; Sayyid Qutb, 2003) as revealed in chapter *al-Ma'idah*, verse 3.

حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا أُهْلِيَ لِغَيْرِ  
 اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا  
 أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ  
 تَسْتَقْسِمُوا بِالْأَزْلَمِ

*"Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows..."*

(Al-Ma'idah, 5:3)

- iii. Allah SWT revealed in verse 91 from chapter *al-Ma'idah* that Satan utilises the purpose of liquor to weaken consciousness, self-control, heighten tempers and stir up whims and impulses. Satan also utilises gambling in order to leave men with sense of loss and grudge. Liquor and gambling will turn human being away from remembering Allah SWT and performing prayer (Sayyid Qutb, 2003).

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ  
 فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ  
 فَهَلْ أَنْتُمْ مُنْتَهُونَ

*"Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of God, and from prayer: will ye not then abstain?"*

(Al-Ma'idah, 5:91)

- iv. Verse 219 from chapter *al-Baqarah*, describes that gambling and alcohol cause harmful effects that should be prevented (Haji Abdul Malik Abdul Karim Amrullah, 1998; Sayyid Qutb, 2003) and the sins therein are greater than the obtainable profits.

﴿ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ  
 كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ﴾

*"They ask thee concerning wine and gambling. Say: "In them is a great sin, and some profit, for men; but the sin is greater than the profit."*

(Al-Baqarah, 2:219)

Summing up from the above verses of Qur'an (*al-Baqarah*, 2:173, 219 and *al-Ma'idah*, 5:3,91), *haram* foods are meats that are not slaughtered according to Islamic

dietary law, meats that are dedicated to names other than Allah SWT, carcass, blood, pork and its by-products, as well as alcohol (Haji Abdul Malik Abdul Karim Amrullah, 1981; Sayyid Qutb, 2003; Nurdeng, 2009). Scientific studies have indicated that *haram* foods such as blood, carcass, pork and alcohol are harmful to human body (Sayyid Qutb, 2003; Nurdeng, 2009). Appertaining to the U.S National Library of Medicine, PubMed Health, (1<sup>st</sup> September 2013) eating undercook pork can cause cysticercosis, which is defined as tapeworm (*Taenia solium*) infection which can be found in pigs that create cyst (larvae of the tape worm migrate into part of the body). Cysticercosis symptom depends on where the infection is found within the body. For instance, cyst found in the eye can decrease vision or impaired visions while cyst in brain can cause seizures or symptom similar to brain tumour, and cyst in spine can cause weakness resulted from damages of the spine.

Another side effect is that consuming alcohol will cause impaired memory, blurred vision, slurred speech and slow reaction times that can be detected even after one or two drinks. According to the National Institute on Alcohol Abuse and Alcoholism, U.S. Department of Health & Human Services (October, 2004) in worst case scenario, alcoholics have high risk of liver damage and Wernicke–Korsakoff syndrome that causes mental confusion, forgetfulness, quick frustration and difficulties in walking. Furthermore, liver damage due to excessive drinking of alcohol will lead to a serious fatal brain disorder known as hepatic encephalopathy. For this reason, doctrines of *haram* and *halal* of dietary law by the Qur’an benefits human being. Consequently, prohibition of *haram* food and drink is one of the defences to protect Muslims’ health against chronic diseases, absence of mind, and human self-development (Sayyid Qutb, 2003; Nurdeng, 2009).

Islamic dietary law is a beautiful commandment that provides alternatives for *haram* foods, where *halal* foods are far better, with greater nutrition, pure and easy to find by human being (Nurdeng, 2009). The second chapter of Qur’an, the *al-Baqarah*

verse 172 reveals the command from Allah SWT to eat good things, referring to wholesome, pure, clean, and nourishing foods that Allah SWT has provided for human being as stated below:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ  
 وَأَشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾

*“O ye who believe! Eat of the good things that We have provided for you, and be grateful to God, if it is Him ye worship”.*

(Al-Baqarah, 2: 172)

Haji Abdul Malik Abdul Karim Amrullah, (1981) explained verse 172 from chapter al-Baqarah in his book Tafsir al-Azhar as written below:

“If there has been a call to all mankind to eat halal and wholesome food, then this standing order is further emphasized to the believers. This is because it has been explained before that food is very influential to one’s soul and attitude. Foods also determine the subtlety or rudeness of a person. Hence refer to the verse:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ

*“O ye who believe! Eat of the good things; What We have bestowed you.”*  
 (beginning of verse 172)



Good food will always be provided by God as long as you work hard on it. The fruit grows well, so do the cattle. As long as you are trying hard to seek and select any of the good food, you certainly will not be short of it.

وَ اَشْكُرُوا لِلّٰهِ

*"And be grateful to Allah."*

Because everything was completely prepared by Him for you. According to nutritionist, various kinds of foods contain vitamins, protein, iron, calories and hormones etc., which will strengthen human body. Hence, be grateful to Allah,

اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُونَ

*"if it is only Him you worship."(end of verse 172).*

We should understand that there is no other God that has provided good food for us. And it seems that everything is lawful as long as it is good. And we have to be grateful to God, because of the foods that He has provided.

Indeed, that is why we worship only Him. The food that the believers eat is not merely a matter of what the stomach contained, but also eating good foods for the sake of strengthening the body, so that the body will become stronger and healthier. Thus, the believers' minds are much wiser so that the feelings of grateful to God shall grow deeper."

Based on Haji Abdul Malik Abdul Karim Amrullah's, (1998) explanation regarding verse 172 of chapter al-Baqarah, Allah SWT has commanded His believers to eat wholesome food since it influences the soul and determined one's attitude. Foods that Allah SWT has bestowed human beings are nutritious thus benefitting one's health. Therefore, the believers are instructed to show gratitude and worship the one and only, Allah SWT.

Whereby, Sayyid Qutb, (2003) explains verse 172 from surah al-Baqarah as stated below:

“God addresses believers by their most important quality of having accepted the faith, clearly underlining their special relationship with Him and making it clear that they should accept only His instructions and guidelines with respect to what is or is not lawful and permissible. They are reminded that He alone provides for them and shows them what is permissible and what is not. Nothing good or wholesome has been forbidden, only what is harmful and corrupt. The purpose behind these few restrictions is not to deprive people or curb their enjoyment of the good things God has made available, and for which they should show gratitude. God directs them to thank Him if they truly worship Him alone. Thus, they are taught that thanksgiving is an act of worship.”

According to Sayyid Qutb, (2003) the believers must obey Allah SWT's commands to consume the lawful, as well as the prohibition against unlawful foods. This is because the lawful foods that Allah SWT has bestowed are wholesome, thus the believer should be thankful to Allah SWT.

Koçturk, (2002) in his study defined food as “sign” of Allah for His believers to appreciate according to verse 172 from the chapter of *al-Baqarah* in the Qur’an. He also indicated that foods are referred as “wholesome things” according to the verse (Koçturk, 2002; Nurdeng, 2009). Furthermore, he added that foods are a blessing from Allah SWT that are meant to be shared and enjoyed.

Concerning the summarization of the verse 172 of chapter *al-Baqarah* from the Qur’an with the combination of exegesis by Haji Abdul Malik Abdul Karim Amrullah, (1981) and Sayyid Qutb, (2003) as well as the study done by other researchers, like Koçturk, (2002) and Nurdeng, (2009), Allah SWT has instructed His believers to consume only the good things. The good things are referred to wholesome or nutritious foods that Allah SWT has provided for the human beings which include animals and plants from the oceans, river and land. The believers are obligated to select lawful or *halal* foods to consume according to Islamic dietary law. Moreover, the believers must express their gratitude to Allah SWT for various foods that He has provided. Moreover, it is compulsory for the believers to worship Allah SWT the only God that has created the universe.

Abundance of *halal* foods that are cited in the Qur’an include meats (16:14; 35:12), fruits (6:141; 16:11; 23:19), grains (6:99 ; 36:33), milk (16: 66) and many more as mentioned in Appendix E. Some *halal* foods are mentioned in general such as birds and fruits while others are cited in specific such as pomegranate, banana, sheep, and camel. Many of them are taken as remedies, for example: ginger for cough, pomegranate for intestinal bleeding, honey for diarrhoea and other health problems (Qusti *et al.*, 2010). According to Qusti *et al.*, (2010) fruits and plants cited in the Qur’an have attracted the attention of a number of scholars. For instance, biochemist and pharmacognosist who specialize in natural drug that promotes effect of the plants in health and seize of nature of active principals.

Even though Qur'an and *sunnah* have guided the Muslims concerning remedial foods that promote health, especially fruits, many Muslims are not well-aware about them. Majority of the therapeutic foods came from plant sources such as dates, grapes and olives (Liu, 2003; Al-Shahib, 2002; Zhou, 2012; Danby *et al*, 2012). The sacred verse enjoins the Muslims to study fruits as stated below:

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ  
 شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنْ  
 النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ  
 وَالزَّيْتُونِ وَالرُّمَّانِ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ<sup>ق</sup>

*“It is He Who sendeth down rain from the skies: with it We produce vegetation of all kinds: from some We produce green (crops), out of which We produce close-compounded grain; out of the date palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: and (then there are) gardens of grapes, and olives, and pomegranates, each similar (in kind) yet different (in variety): when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold! In these things there are Signs for people who believe.”*

(Al-An'am, 6:99)

Sayyid Qutb, (2003) explains in detail verse 99 of chapter Al- An'am:

“Out of this green vegetation God brings forth grain piled tight, as we see in ears of wheat and corn which are *“packed on one another”*. We then have an image of the palm tree and its spathe: *“Out of the spathe of the palm tree, dates in thick clusters.”*(Verse 99) Here the Qur'an used in its description a term which generally denotes a small branch, but in the palm tree it refers to the stick on which the dates grow. These sticks are described as bending down, bearing the clusters of dates to impart a sense of beauty and tranquillity. *“And gardens of vines, and the olive tree and the pomegranate”*, (Verse 99) which are mentioned here as examples of different types and species of plants. All of them are *“so alike and yet so different”*.

“The Qur'an invites us to look at these and attentively contemplate with open minds how God causes all of them to grow, adds to their beauty and watches over them when they come to fruition: *“Behold their fruits when they come to fruition and ripen.”* (Verse 99) ...the emphasis here is on the splendid aspects of creation and on the perfection which is the essential characteristic of God's work.

*“Surely in these there are clear signs for people who truly believe.”* (Verse 99) It is faith which opens people's hearts and minds and alerts them to the close link between themselves and the universe. It then invites us to believe in God, the Creator of all. Yet numerous are the hearts which remain closed, the eyes which choose not to see and the natures which determine not to respond. They look at all this splendid creation and all these inspiring signs but they remain unresponsive. ....These signs inspire only those who believe.”

In accordance with the sacred verse of Qur'an above, Allah SWT replenishes human beings with rain and vegetation such as crops, grains, dates, grapes, olives and pomegranates in different variety or species (Sayyid Qutb, 2003). Moreover, the sacred verse of Qur'an leads to the demand for his believers to discover and understand the 'Signs' extensively.

Liu, (2013) reports in his study that the risks of chronic diseases such as cardiovascular disease is the first leading causes of death in United States of America (USA) and majority of industrial countries, while cancer is the second. Stroke, Alzheimer disease, cataracts and some of dysfunctional of human body in alignment with the increment of age can be reduced through daily consumption of fruits and vegetables. Therefore, this miraculous result is related to the 'signs' from Allah SWT in which He revealed that consuming fruits is a good prevention step against serious diseases as well as various illnesses.

Other than fruits that are cited in the Qur'an, Allah SWT also revealed drinks that confer to the chapter 16 of Qur'an, *an-Nahl* from verse 66 as follows:

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۚ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِمْ مِنْ بَيْنِ  
فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿٦٦﴾


*“And verily in cattle (too) will ye find an instructive sign, from what is within their bodies between excretions and blood, we produce, for your drink, milk, pure and agreeable to those who drink it.”*

(An-Nahl, 16:66)

Allah SWT has provided drinks from the cattle that are nutritious for human being in order to maintain their health. Hence, human beings are commanded by Allah SWT to comprehend the ‘Sign’ comprehensively.

Apparently, Islam has taught Muslim to consume foods moderately. Consuming excessive foods may lead to obesity. Obesity is currently increasing in Malaysia and other first world countries rapidly (Maria and Evagelia, 2009). Ninety percent of obesity is due to uncontrolled eating habits (Maria and Evagelia, 2009). In accordance with the National Institute of Diabetes, Digestive and Kidney Disease, U.S. Department of Health and Human Services in the article entitled “Overweight and Obesity Statistics”, obesity is defined as an excess amount of body fat. Correspondingly, the guideline of food dietary governed by Allah SWT is to consume *halal* food in moderate quantity. The verses which are the commandment from Allah SWT upon consuming food in moderation are as followed:

- i. Allah SWT has instructed not to waste foods and drinks for He loves people who do not waste.


 وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

*"...eat and drink: but waste not by excess, for God loveth not the wasters."*

(Al-‘Araf, 7:31)

- ii. Another verse from Qur’an, chapter *Taha*, verse 81 has revealed the commandment of Allah SWT to eat good things and do not waste what Allah SWT has bestowed.

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ  
غَضَبِي

*"Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should descend on you..."*

(Taha, 20:81)

The Prophet of Muhammad PBUH (peace be upon him) was very concerned about nutrition foods for health. Associated with verse 7 from chapter *al-'Araf* and verse 81, chapter *Taha* in the Qur'an, the Prophet Muhammad PBUH had explained the best quantity of foods consumed as the *hadith* by Ibn Majah (3349) reported that Allah SWT's Messenger said to Miqdam bin Madikarib:

" مَا مَلَأَ آدَمِيَّ وَعَاءَ شَرًّا مِنْ بَطْنٍ حَسْبُ الْآدَمِيِّ لُقَيْمَاتٌ يُقْمَنُ  
صُلْبُهُ فَإِنْ غَلَبَتِ الْآدَمِيَّ نَفْسُهُ فَتُلُتْ لِلطَّعَامِ وَتُلُتْ لِلشَّرَابِ وَتُلُتْ  
لِلنَّفْسِ "

*"A human being fills no worse vessel than his stomach. It is sufficient for a human being to eat a few mouthfuls to keep his spine straight. But if he must (fill it), then one third of food, one third for drink and one third for air."*

(Ibn Majah)

Allah SWT has guided Muslims to consume foods in a moderate quantity based on the two verses from the Qur'an that have been revealed (*al-'Araf*, 7:31, and *Taha*,



20:81) and supported by the *hadith* to prevent Muslims from being overweight which is defined as an excess amount of body weight that may come from muscle, water, bone, or fat as defined by the National Institute of Diabetes and Digestive and Kidney Disease, U.S. Department of Health and Human Services in the article entitled “Overweight and Obesity Statistics”. On the contrary, obesity is defined as an excess amount of body fat. Obesity is one of the major factors contributing to chronic diseases such as cardiovascular disease, diabetes mellitus type 2, hypertension, stroke, heart failure, dyslipidaemia, uric acid, and sleep apnoea that could cause sudden death in sleep, among other diseases (Maria and Evagelia, 2009).

In addition, the benefit of eating in moderate quantity as suggested by the Prophet Muhammad PBUH as referred to the *hadith* by Ibn Majah (3349) is to ensure that the food in stomach will be digested easily (Nurdeng, 2009). Therefore, the body will absorb the nutrient effectively in a short period of time in supplying the need of one’s health.

Allah SWT also commanded Muslims to consume *halal* and purified foods and drinks that are clean, wholesome, nourishing, and pleasant, while at the same time, Allah SWT prohibits the Muslims to consume *haram* foods and drinks that are unnecessary, that may cause death, for example poison or substances that intoxicate, dispensable and hazardous to human health which will lead to serious or chronic diseases (Nurdeng, 2009).

Furthermore, Allah SWT has provided guidelines for the Muslims to eat in a moderate quantity so that the nutrients are easily digested in short period of time to maintain their health and to prevent from obesity that will also lead to various kinds of chronic diseases. This indicates the beauty of Islam and the characteristic of Islamic medical laws that emphasize on prevention rather than cure. For this reason, the

advantages of the foods and drinks for human health should be discovered by the Muslims to prove the miracle of Qur'an supported by the *sunnah*.

Encompassed by the verses above (*al-Baqarah*, 2:219, *al-An'am*, 6:99 and *an-Nahl*, 16:66), it is inclined to demand the Muslims to comprehend the 'Sign' or the benefits of the fruits and drinks. In conjunction to the lack of awareness among Muslims dealing with the advantages of *halal* source of foods and drinks, there are demands to study foods and drinks based on Qur'an and *sunnah*.

### **1.3 Statement of the problem**

Qur'an was revealed upon Prophet Muhammad PBUH more than fourteen centuries ago. Whoever deepens his/her own understanding of the Qur'an will realize that Allah SWT had already presented the explanation and the guideline for human beings to facilitate his/her life both in this world and the hereafter. One of the guideline that has captured human being's attention is healthy food that benefits the human health (Umar, 2012).

Muslims are taught through Islamic dietary law governed by Allah SWT to be very particular in selecting foods that are *halal*. Nevertheless, majority of Muslims are not concerned in eating *halal* and wholesome food as guided. Nutritious and wholesome foods, for example fruits could well prevent the Muslims from getting serious diseases such as cancer (Brinkman *et.al.* 2011, Zhou and Raffoul, 2012). However, they are not consuming them regularly enough. This is due to lack of awareness and knowledge of Muslims about healthy foods.

Apparently, plenty of food supplies are from genetically modified (GM) foods nowadays. GM foods refer to the unnatural alteration of the DNA of plants or animals (main source of foods). These foods are mainly genetically modified so that the crops are easily grown and farmers will obtain higher yields of crops due to efficient use of land, less use of herbicides and pesticides. In addition, GM crops are vulnerable to pesticides, herbicides, and longer shelf life. However, the safety of the products is yet to be verified due to the fact that there is no research that had been comprehensively done. Furthermore, a study by Finamore et al., (2008) has shown that GM crops have a harmful effect in mice immune systems. Consuming GM foods may lead to uncertain health risk, thus, consumer should be fully aware of this matter.

Appertaining to unhealthy foods given to children, many chronic diseases are attacking children from a very young age, for example: obesity and diabetes. This is because of the lack of awareness among parents on teaching children to consume healthy foods. Thus, there is a need to educate the Muslims on eating healthy foods in order to prevent them from getting serious illnesses. This is because it is better to prevent than cure while there is still time to save your loved one.

Furthermore, the majority of medicines available in the markets are non *halal*. Ihsan, et al. (2010) reveals that those medicines are made mainly from swine. For example, Medifoam medicines that are made from pigs' gelatine are used to stop bleeding. Another example is R-glucagon, which is used to treat diabetic patients are made mainly from pigs' pancreas. In addition, mouth lozenges or dry mouth are treated with A.S Saliva Orthana, made from the epithelium tissues of pigs. Only a minority of medicine in the market are from *halal* source, thus Muslims does not have many alternatives in selecting the medicine to treat their sickness.

Encompass with this matter, this study will focus on the reviews of foods and drink impacts, highlighted in the Qur'an mainly on their therapeutic properties. The foods and drinks selected are supported by the *sunnah*. Then the 'sign' is proven by the compilation of scientific explanations. Computer software, Nvivo7 approach had been used in this study to collect data and in analysis of the data. Hence, Muslims will have better understanding with regard to this matter. Furthermore, it will promote the Muslims to maintain a healthy lifestyle and to ease physicians on inventing *halal* medicines.

#### **1.4 Objectives of the study**

The aim of this study is to identify the miracles of Qur'an through the health benefits of the most acknowledged foods and drink in the Qur'an. The research shall undertake the following key objectives:

- i. To identify three most cited fruits and drinks that are specifically cited by Qur'an and *sunnah*.
- ii. To analyze the nutrition information of the fruits and drinks that have been identified with supported scientific explanations from the Qur'an and *sunnah*.
- iii. To build up models of fruits and drinks based on the Qur'an and *sunnah* using Nvivo7 from the data obtained.
- iv. To combine the health benefits of the fruits and drinks selected through scientific research in therapeutic with Qur'an and *sunnah*.

### **1.5 Research questions of the study**

In order to achieve the objectives of studying foods and drinks that are most cited in the Qur'an, research questions underlying this study are stated below:

- i. What are the fruits and drinks mentioned in Qur'an and *sunnah*?
- ii. What are the scientific explanations on the fruits and drinks in Qur'an and *sunnah*?
- iii. What are the outcomes of the data obtained in the study of the foods and drinks based on the Qur'an and supported by *sunnah*?
- iv. What are the health benefits of the fruits and drinks mentioned in the Qur'an and *sunnah*?

### **1.6 Significances of the study**

Findings of the study will benefit Muslims in terms of economy, healthy lifestyle and alternatives medicine covering both individual and Islamic nations as stated below:

- i. Majority of the foods that are specifically consent in the al-*Qur'an* are available in the Islamic countries. Therefore, Muslim countries will benefit from this study to boost up the economy in terms of food and agricultural productions.

- ii. This study will educate human being to consume healthy food and create a healthy diet especially among Muslim communities that will improve their lifestyle.
- iii. It will be beneficial for physicians to find alternatives medicine to cure sickness as the flora source of food that are mentioned specifically by Qur'an which are believed to be very nutritious and do not contain harmful side effect to the patient.
- iv. Muslims will have more understanding of their own religion by understanding the command of Allah through the dietary laws.

### **1.7 Scope of the study**

Generally, foods and drinks that are cited from Qur'an are either *halal* or *haram*. This study will mainly focus on *halal* foods and drinks in respect to dietary laws governed by Allah SWT through Qur'an and *sunnah*. Apparently, there are two sources of foods that Allah SWT has bestowed for human kind; animals and plants. Fruits and drinks from plants are chosen to be studied. The scopes of the study are to focus on the reviews of fruits and drinks that are most frequently mentioned in the Qur'an supported by the *sunnah*.

In fact, there are many types of foods from floral source such as vegetables, fruits, and flowers. The main interest of this research is studying fruits due to its therapeutics properties that can prevent chronic diseases, for example cardiovascular diseases and cancer diseases. Thus, three most cited fruits in the Qur'an are selected in

this study. Dates are the most cited in the Qur'an, followed by grapes and the third most mentioned fruit in the Qur'an is olives.

Meanwhile, there are many types of drinks that are mentioned in the Qur'an either *halal* or *haram*. Nevertheless, in this study honey is selected because of its healing properties that has been revealed in the Qur'an in chapter 16, *an-Nahl*, verse 68 to 69 (Appendix D). In addition, the study will include nutrition information, health benefits, and therapeutic properties of the fruits and drinks for human being.

## 1.8 Definition of terms

### 1. Foods

- a. Based on The Oxford Dictionary of Current English for Malaysian students (Ruse, 1999).
  - i. Something that can be eaten by people or animals, or used by plants, to keep them living and for growth
  - ii. A particular kind of food
- b. Referring to the Longman dictionary of Contemporary English (2003)
  - i. Things that people and animals eat such as vegetables or meat.
- c. Correspond to this study, foods from fruits types that refer to dates, grapes, and olives.

## 2. Drink

- a. Referring to The Oxford Dictionary of Current English for Malaysian students (Ruse, 1999).
  - i. A liquid that can be swallowed as refreshment or nourishment.
- b. According to this study, drinks are referred as honey, dates juice, and raisin juice.

## 3. Qur'an

- a. Confer to Encyclopedia of Islam (Campo, 2009)
  - i. Arabic term of recitation
  - ii. Muslim believes Qur'an is the word of Allah SWT communicated to Muhammad PBUH during the last twenty three years of his life between 610 and 632 of C.E
- b. In accordance to this study, the Qur'an verses selected to do some analysis related to foods and drinks selected include the verses on dates, grapes, olives, and honey.

### 4.1 *Sunnah*

- a. Based on Oracle of The Last and Final Message (Mohsin Akhtar, 2008)
  - i. The actions of the Prophet Muhammad PBUH that society approves.
- b. According to this study *sunnah* is referred to the words and action of the Prophet Muhammad PBUH concerning ways of eating, drinking and ways using dates, grapes, olives and honey as remedies.



## 4.2 *Hadith*

- a. Confer to Oracle of The Last and Final Message (Mohsin Akhtar, 2008)
  - i. Collection of the traditional sayings of the Prophet Muhammad PBUH and those that were close to him.
- b. Encyclopedia of Islam (Campo, 2009)
  - i. Short report, story, or tradition about Muhammad PBUH
- c. Corresponding to this study, *hadith* upon Muhammad PBUH and from those who were closest to him related to dates, grapes, olives, and honey were studied.

## 1.9 Conclusion

In short, this study focuses on three *halal* fruits that are mostly mentioned in the Qur'an and *sunnah*. In addition, the study is also focused on drinks that are some kind of remedies, including honey from Qur'an with addition of dates juice and raisin juice in the *sunnah*. Consequently, this study is supported by explanations from scientific studies regarding health benefits of selected foods and drinks from the Divine Book of Qur'an and *sunnah*. The scientific explanations include nutrition information, therapeutic properties and models of the benefits of foods and drinks. Moreover, the discussion will also include *sunnah* to support the study.

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